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BISHOP NICHOLS' ANNIVERSARY.

THE PACIFIC CHURCHMAN begs to present its congratulations to the Bishop of California upon the approaching completion of the fifteenth year of his Episcopate. To the Bishop we doubt not that the years have been full of deep meaning; to the Diocese we know that they have. In our next issue we shall put before the Church some of the reasons why the Diocese of California counts St. John the Baptist's Day, 1890, a day of blessed memory.

THE REVISED VERSION AGAIN.

The Diocese of Pittsburg has the honor of being the only Diocese, so far as we are aware, which has, without waiting until the next General Convention year, passed again the memorial asking for the permissive use of the Revised Version. We are glad to note this as one of the indications that the battle is not over. It is in a sense the first gun of the new attack. It is not the last. The sound of the firing will grow louder all along the line as the Convention approaches. The attack will be made with high hope of victory.

One of the best means of ensuring victory is for the friends of the Revised Version to further the actual use of it in every possible way. Wherever it is known, prejudice breaks down; and prejudice is the only defense which its opponents have left. It is a good thing to have it introduced into the Sunday Schools, to recommend its use to persons enquiring about editions of the Bible, to see that every deputy to General Convention has a copy of it. In this connection it is interesting to note that Thos. Nelson's Sons, in a little pamphlet recently issued—"The Story of the Revised Version"—announce that five editions are now issued of the American Revision, put before the public in one hundred different styles. It is evident that there is a great demand. Like the King James, the American Version will win on its merits.

FACING THE FACTS.

At the Convention of the Diocese of Los Angeles, reported in our last issue, the Bishop laid before the Diocese some very significant and startling figures in regard to the growth of the Church in the city of Los Angeles. He pointed out that in the previous year the gain by confirmation of those brought up outside our own communion was only seventy-two, or one to twenty-seven hundred of the population. He thinks that the ratio of growth is no higher than in 1884. The reports do not inform as to that ratio, but the facts stated are sufficient to stir thought and action. Seventy-two people out of a population approaching two hundred thousand count for very little indeed. The Convention thought so, and took the matter under serious and prayerful advisement.

We congratulate the Bishop and Diocese of Los Angeles because they have bravely and frankly faced the facts. We do not know how nearly similar would be the results of a like study of conditions in San Francisco or Portland or Seattle or Salt Lake; but we do know that, whether better or worse in any given case, the Church has everywhere a tendency to refuse to face the facts. We do not often take a frank reckoning of our actual conditions.

This is easy to account for. Most clergymen and church people are interested primarily in a certain parish. If the parish grows and is strong and useful, even a weakness evident in the larger unit of the diocese will not make a deep impression. In still less degree will clergyman or layman notice the growth proportionate to that of the community. The parish sees twenty-five people in a confirmation class; it knows and rejoices in the fact that the town has increased its population by ten per cent during the year; it does not stop to consider that the twenty-five added to the parish mean only five or six per cent. The people do not connect the two sets of facts at all. Their contentment is based upon the reasonable and steady prosperity of the parish, and not at all upon its relation to the population. We do not face the facts. But we also fail in other than numerical matters. We are constantly shirking facts about the real attitude of people towards the Church. There is a great deal of wailing at non-churchgoing habits, a great deal of sorrowful talk about practical paganism and the like; but when we go to the bottom of it we find that the fact, if it is a fact, does not take a very deep hold. If it did, we would work harder. The real fact is that none of us likes to come face to face with the actual things which people say and feel about us. We do not like to hear cold and hard things. Many a clergyman dreads getting out of the round of kindly duties among the women of his parish, because he may hear cold facts. He would not confess it, nor, perhaps, believe it. Nevertheless, it is often true. And in like manner the parish as a whole goes its way, quite untouched by any perception of its real relation to the community.

It is perhaps not out of place, also, to note that this Church is peculiarly liable to such an indictment in regard to its relation to other communions. We are so self-centred, so contented with our valid orders and our Catholic traditions, that we fail altogether to understand our real position in the world of Christian activity. There go on world-stirring movements about us; we are stirred, and do not know why. There come out great works of learning from scholars of other communions; we absorb the learning and never remember the source. One of the facts we very rarely face in America is that almost all scholarly work in theology—work which counts—is done by those who care nothing for our valid orders or Catholic traditions.

As an extreme illustration we may recall the sublime faith with which some types of Churchmen go on their way and do their little work, convinced that all the world will come in time to *their* way, colors, and vestments and manual acts and all the rest. We called it sublime faith. It would be, were it not pathetic blindness. But first and last, in statistics and in other ways we are going about day by day with our eyes half open. We thank the Bishop of Los Angeles for helping us to open them wider. We believe that his example will have a wholesome and wide effect. We congratulate the Diocese of Los Angeles upon its quick response to the Bishop's warning.

SEVENTH MISSIONARY DISTRICT.

The Rt. Rev. F. W. Keator, D. D., Bishop of Olympia, writes that after conference with several of his clergy they have decided that they will be glad to have the Conference of the Seventh Missionary District meet in the Jurisdiction of Olympia in the spring of 1906.

OREGON.

The Bishop of the Diocese has communicated to the Portland Clericus, through a letter to the President of the Standing Committee, expressing his desire and purpose to ask the convention to elect a coadjutor at its session on the fifteenth of this month. The Bishop desires to commit the administration of the Diocese into the coadjutor's hands.

Furthermore, our good Bishop generously gives up his Episcopal salary to the new Bishop, retaining only during his lifetime the use of Bishopcroft, the Episcopal residence. It is our hope and prayer that the declining years of Bishop Morris may be blessed of God, in the full enjoyment of "the peace which passeth all understanding."

The Diocesan Convention will be held in Trinity Chapel, the opening service being on Thursday evening, June 15th. At this convention a coadjutor Bishop will be elected at the request of Bishop Morris.—St. David's Gazette.

DIOCESE OF LOS ANGELES.

Bishop Johnson has followed up his vivid and earnest setting forth of the Church's shortcomings in his Diocese, which formed a considerable part of his charge to the tenth annual convention, with an appeal in the columns of the "Church Messenger," in the course of which he says:

"Let me make a suggestion to those who are anxious to see the Church accomplish a worthy work. Will not the clergy band together those in their parishes who are deeply in earnest about spiritual things? Let these little companies meet for silence and prayer and conference about the great truths of the inner life. Let every man in the band be given a spiritual work to do; or rather, let every man be given something to do that in his mind will have a spiritual end in view. Let us encourage each other to admit to the world in a frank way that we are working for and serving God. A little more outspoken recognition of our discipleship might be a benefit to ourselves and to those whom we ought to influence. These circles should meet distinctly and avowedly for a spiritual purpose. And let each man be asked to contribute something for the spiritual edification of fellow members. Let each one also be encouraged to perform some definite work which may deepen his spiritual influence in the community; the result, under the direction of a wise pastor, cannot but be helpful to individuals and to the parish at large."

The Bishop further expresses his wish that every rector should make the realization of "the stupendous fact that God is present in human life; its bearing upon the individual, the Church, society," the subject of an hour's conference with invited communicants on Whitsunday afternoon.

The General Missionary.—Some twenty small towns in Southern California, ranging in population from 2,500 to 100, where there is no settled clergyman or regular services, are being visited by the General Missionary, and services held. All the little towns mentioned would represent a population of 13,000, and 178 are communicants of the Church, some of whom are hundreds of miles removed from our nearest Church. A Church service to them is like meeting a long-lost friend.

Sunday Observance.—The Secretary of the Convention has been instructed to send a copy of the following resolutions to the clergy of the Diocese, in order that they may be read to their respective congregations on some Sunday in accordance with the terms of an amendment:

"Whereas, The convention has had placed before it a statement of the growing amount of Sunday labor performed by all classes of our people, and of the great increase in real estate and other business enterprises engaged in on that day, thereby interfering with the religious duties as well as the physical necessities of a very large number of those who desire a rest day, and who ought to have the protection which the religious influences of the Church would throw around them; and, whereas, the Canon of the General Church in the United States explicitly deals with the subject so far as regards our own members in the following plain language, to wit: 'All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.' Therefore,

"Resolved, That this Convention, recognizing the serious nature of the evils complained of, and the hardening effect of this secularizing of Sunday, upon communities as well as upon individuals, calls upon every member of our Communion to be loyal to the Church's laws, and to refrain themselves from any violation of their Christian obligation in this respect, and to exercise also an active influence upon those about them, so as to secure a more faithful religious observance of the Lord's Day in their respective parishes and communities."

OLYMPIA.

The twenty-fifth annual convocation of the Missionary Jurisdiction of Olympia met in the Church of the Epiphany, Chehalis, the Rev. Wm. J. Dickson, Rector, on Tuesday and Wednesday, May 23d and 24th, followed by a meeting of the Woman's Auxiliary of the Jurisdiction on Thursday, the 25th. A missionary meeting of unusual power and interest opened the convocation on Tuesday evening. At this service a class of twelve was confirmed, ten of them being males, and this circumstance was pointed out as marking one of the characteristics of the parish of Chehalis. It is a men's parish. The strong men of the community are interested in its working, and the parish's credit is as a parish's credit should be, of the best. Many of its current accounts are paid in advance and no account, diocesan, general or parochial, is ever overdue.

At the missionary meeting addresses were made by the Rev. A. W. Cheatham, of Bellingham, Archdeacon Grimes and the Rev. J. P. D. Llwyd, of Seattle. The key-note of the addresses as of the whole convocation was church extension from centers made as strong as possible, both as to institutions and as to the force and influence of individuals. The addresses were very earnest and telling and the congregation filled the church to overflowing.

A celebration was held at 7:30 Wednesday morning and again at 10 o'clock, when the sermon was preached by the Rev. H. H. Gowen, of Seattle. Mr. Gowen's sermon was based upon the opening verses of Isaiah lxiii. It was characterized by a keen spiritual insight and enriched with classical and historical allusion, the prophecy being applied first to Christ and then through the extension of the Incarnation to the Church; and, making an application to the Jurisdiction, by means of the Church Christ is still speaking in righteousness and still mighty to save.

The business sesion convened in the afternoon and all the routine business and other matters coming before the convocation were expeditiously disposed of.

The Standing Committee are: The Revs. H. H. Gowen and H. H. Clapham and Messrs. Charles E. Shepard and Bernard Pelly. The Board of Missions were appointed as follows: the Rev. Messrs. Gowen, Llwyd, Buzzelle, Webb, Cheatham, Howard and Messrs. George McKay, E. L. Barter, R. A. Morris, William Redfield, W. E. Turrell, H. F. Garretson, P. C. Kauffman, J. D. Cameron, F. P. Tustin and the ex officio members, Bishop Keator, Archdeacon Grimes and the Treasurer of the Jurisdiction, Mr. N. B. Coffman.

The proposition to merge the diocesan fund for disabled and infirm clergy into "The General Clergy Relief Fund" was deferred for final action to the next convocation.

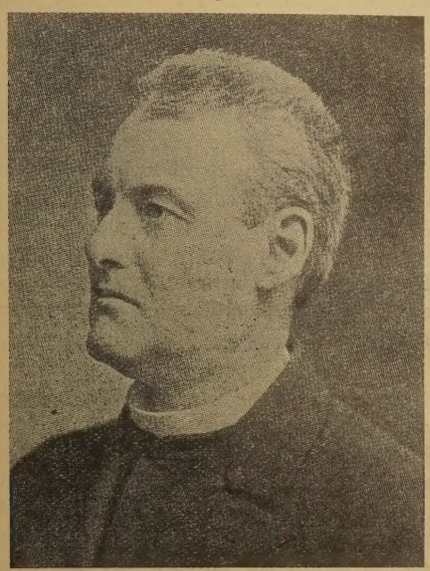
The advisability and possibility of utilizing existing parish papers in the district by consolidation for a diocesan organ was considered, but no definite action taken.

A committee of five laymen with the Archdeacon as chairman was appointed to co-operate with the committee appointed by the Board of Missions with reference to the Missionary Thank Offering to be presented at the General Convention in Richmond by the men of the Church in gratitude for three hundred years of English Christianity.

Among other matters introduced to the attention of the convocation was a resolution recommending the sale of the present Bishop's House and adjoining lots, the purchase of a new site and the erection of a dwelling not only more modern and comfortable but better suited to the demands upon the episcopal office, with provision for the safe keeping of the important documents in the Bishop's possession. The neces-

sity of planning for the early admission of the Jurisdiction as a diocese was discussed with much interest, but no new action was taken, save the appointment of a standing committee on constitution and canons. Olympia is working at present under those of the Diocese of New Jersey, which, prepared for conditions entirely different from those which exist here, are very far from being adapted to the needs of this Jurisdiction. The compiling of the Constitution and Canons will be made with reference to the early organization of the Diocese, whose see city is Tacoma.

Allusion to all the above topics was made in the Bishop's address, which was a comprehensive review of the whole great field and the inadequate forces at command for the proper working of the same. The problem ever present is how the Church without a sufficient number of men and with no means for increasing the supply can keep its progress even with the rapid growth of opportunity. Eight localities



RT. REV. F. W. KEATOR, D.D.

were mentioned where men are needed to revive activities discontinued for lack of means, and several new fields, notably along the Columbia River and among the San Juan Islands and in Pierce and Skagit counties, offer openings which it is painful to ignore. In the course of his address the Bishop spoke with deep appreciation of Bishop McLaren and referred to a relationship which he sustained to that honored prelate almost without a counterpart. Four times had the late Bishop's hands been placed upon his head; in confirmation, in ordinations to the diaconate and to priesthood and in his consecration to the Episcopate. While the policy of self-reliance which he has inaugurated had raised some difficulties, yet there was no ground for discouragement and he noted with satisfaction the growing spirit of unity and independence and the certain advance towards self-support.

The hospitality of this admirable parish had no limit save the necessities and comfort of its guests.

The annual meeting of the Woman's Auxiliary was held the next day, nine parishes being represented. Satisfactory reports were made by all the officers and by the different branches and officers elected as follows for the ensuing year: Mrs. F. W. Keator, Tacoma, President; Mrs. J. O. Cooper, Seattle, First Vice-President; Mrs. D. C. Millett, Chehalis, Second Vice-President; Mrs. W. A. Ford, Everett, Third Vice-President; Mrs. W. N. Redfield, Seattle, Treasurer; Miss L. Taylor, Tacoma, Secretary; Treasurer of the United Offering, Mrs. N. B. Coffman, Chehalis; Secretary of the Junior Auxiliary, Mrs. W. A. Winterbourne, Seattle.

A charge was delivered by the Bishop at the morning service, and addresses by the Rev. W. J. Dickson, George C. King, Archdeacon Grimes and Mr. W. N. Redfield, the address of the latter, a forcible appeal from a layman to laymen for individual prayer for missions. The address of the President, Mrs. Keator, contained an effective analysis of the Mite Box Offerings. When measured by the plan of putting by but one cent a day the largest amount yet actually offered would appear but meager in view of the sum possible to be reached were this design generally carried out.

The Auxiliary was asked for the coming year to offer daily a prayer for the District,—for the increase of its clergy and for the means to support them.

SACRAMENTO.

Fourth Annual Meeting of Sonoma Deanery.—The fourth annual meeting of the Deanery of Sonoma was held in St. Mary's Church, Napa, on Monday and Tuesday, May 29th and 30th. While there was a full attendance of the clergy, few of the congregations in the Deanery sent delegates.

The Holy Communion was celebrated at 10:30 A. M. by Dean Burleson, assisted by Dean Holt of the Deanery of Sacramento. At 11:30 A. M. the Deanery was called to order by Bishop Moreland, when the reports of the Secretary and the Treasurer were submitted, and the prospects of the apportionments for General and District Missions were discussed. After recess the following papers were read: 1. "The Preacher, His Methods and His Message," by Rev. R. L. Macfarlane; 2. "Peril and Preservation of the Home," by Rev. G. E. Swan, of Sacramento; 3. "The Missionary Thank Offering," by Rev. Caleb Benham, of Suisun.

These subjects were in turn fully discussed and in each instance the Bishop offered helpful and valuable suggestions.

At 8 o'clock P. M., when a brief and well-attended service was held and the familiar hymns were led by the efficient mixed vested choir, papers were read and addresses made on: 1. "The Purpose and Results of Sunday School Work," by Rev. G. E. Swan; 2 ."Some Difficulties of Sunday School Work," by Rev. Isaac Dawson; 3. "How to Retain the Older Boys in Sunday School," by Rev. R. L. Macfarlane, and 4. "Suggestions to Sunday School Teachers," by Rev. John Partridge. Brief remarks summing up the contents of the different papers were made by the Bishop and Dean Holt, and one of the most interesting conferences yet held in the four years' standing of the Deanery came to a close.

On Tuesday morning the Rev. John Partridge read a suggestive paper on "The Empty Pew," and interesting reports of the Salt Lake Conference were given by the Bishop and Rev. G. E. Swan.

The final business session, at which the customary resolutions of thanks were passed, ended a most successful conference.

One and all of the guests were tendered that generous hospitality for which the congregation of St. Mary's parish is so well known.

Napa.—St. Mary's Church. Rev. W. H. Hawken, Rector.—The interior of the Church has been renovated and new choir stalls placed in the chancel. The improvement was much needed and is fully justified by the gratifying results.

We regret to learn that Rev. W. H. Hawken has been indisposed for some weeks and join with his many friends in the hope that a brief rest will contribute to his complete restoration to health.

Vallejo.—Ascension Church.—After several months of negotiations the union of the congregations of the Church of the Ascension and the Mission of the Holy Spirit was consummated on the first Sunday after Easter, April 30th, when Bishop Moreland officiated at Ascension Church in the presence of an overflowing congregation, and appointed Rev. Robert L. Macfarlane temporary rector.

Much praise is due the Bishop for the amalgamation of these congregations. Henceforth the work of the Church in this important and growing center will be carried on under conditions that augur well for an era of progress and prosperity.

On Tuesday, May 23d, a class of seven was presented by Rev. R. L. Macfarlane to Bishop Moreland for confirmation. A large and deeply interested congregation was present. The Bishop's address to the candidates was most impressive and his very practical and helpful counsel added much to the solemnity of the occasion.

To lose self-control is to lose power and grip. No man who cannot hold himself in hand can expect to hold others. It has been well said that in any discussion or disagreement with another, if you are in the wrong you cannot afford to lose your temper and if you are in the right there is no occasion to do so; or, as a lawyer wittily puts it, "Possession is nine points of the law; self-possession is ten."

OFFICIAL REPORT OF THE THIRTEENTH UNIVERSAL PEACE CONGRESS HELD IN BOSTON, MASSACHUSETTS.

A perusal of the report of the Peace Congress held in Boston last fall, shows what has been done during the last sixty years to promote international peace through arbitration. It is a truly inspiring report, viewed historically and prospectively, and gives to those who have gained their knowledge of the peace movement only through desultory reading of newspapers and magazines, a remarkably vivid view of the work of the Peace Congress.

The first International Peace Congress was held in London in 1843. Five years later, the second was held at Brussels; and after the short intermission of a year, a large and enthusiastic gathering over which Victor Hugo presided, met in Paris. In 1850 a congress was held at Frankfort, and in 1851 one was held in London. In 1853 the first series of peace congresses terminated with a conference at Edinburgh. All of these congresses dealt with practically the same subjects which have occupied the attention of recent peace congresses.

The Crimean war and other great wars of the period in Europe and America, made the holding of other congresses, for the time, impracticable. A whole generation passed before the modern series began.

The first of the latter peace congresses was held at Paris in 1889. The countries most largely represented were England, France, Italy, and America. This has been followed by twelve congresses held in various cities of the world from year to year. The last one was held at Tremont Temple, Boston, October, 1904.

The opening address for this thirteenth congress was made by the Hon. John Hay. His earnestness was an inspiration to all members of the congress. The keynote of a lofty ideal struck by the speaker, sounds again and again through the addresses that followed.

"It is true," he said, "that this great commonwealth has sought with the sword, peace under liberty. We confess that many wars have left their traces on the pages of its history and its literature. Art has adorned the public places of this stately town with the statues of its heroic sons; but the dominant note of its highest culture, its most persistent spirit has been that righteousness which exalteth a nation, that obedience to the inner light which leads along the paths of peace."

In reference to Washington's reputed saying, "To be prepared for war is one of the most effectual means of preserving peace," Secretary Hay takes the stand that, to acknowledge the existence of an evil, is not to support or approve it, but that facts must be faced. Human history is one long desolate story of bloodshed. All the arts unite in the apparent conspiracy to give precedence to the glory of arms. In almost every sermon and hymn we hear in our churches, the imagery of war and battle is used. We are charged to "fight the good fight," and we are to "sail through bloody seas" to win the prize. The Christian soldier is constantly marshaled to war.

With Count Tolstoy, he emphatically affirms, that religion is the remedy that shall deliver us from the body of this death. "If all would do right, nobody would do wrong," is a counsel of perfection, satisfactory to prophets and saints, to be reached in God's good time.

As to the accomplishments of the peace movement for the past year, the report shows, as an offset to the Russo-Japanese war, twelve instances where possible war was averted by arbitration treaties. The question of the Alaska boundary has been settled. England and Portugal submitted the question of Barotze Land to the arbitration of the King of Italy; Ecuador and Peru, Peru and Columbia, chose the King of Spain as arbiter in their boundary disputes; Italy and Peru settled a question of dispute by the arbitration of the Swiss Federal Tribunal. Obligatory treaties of arbitration have been signed by France with Great Britain, Italy, Sweden, Norway, and Spain; by Great Britain with France, Italy, Spain, Germany, Sweden and Norway; between Denmark and the Netherlands, Spain and Portugal.

Since 1797 there have been two hundred and fifty international disputes settled by arbitration or by special commission.

One of the greatest accomplishments of the peace movement has been the establishment of the World Court at the Hague in 1901, for the purpose of settling disputes between nations. A million and a half dollars have been given by an American citizen for the erection of the Temple of Peace where the sessions of the Hague Court are to be held. It will be of especial interest to Americans to know that the United States opened the Hague Court. Its first case was the Pious Fund case between the United States and Mexico.

The next step taken by the peace movement is to be toward making arbitration universally obligatory. Preparatory to this, there will be an endeavor to establish a World Congress, advisory at first, but finally evolving a code of international law.

The facts stated in this report of the last Peace Congress as to what has been accomplished toward a permanent international peace, are soul stirring. May its lofty ideals for the future have an early fulfillment.

The age of permanent peace would be hastened in its coming, should all nations give heed to the words of the Bishop of Hereford, "The rule of our life should be not national, revolutionary, competitive but national, international, coöperative."

The next International Peace Congress, which will be the fourteenth, will be held in Lucerne, Switzerland, opening on Tuesday, September 19, 1905, and continuing through the week. Any one interested can obtain further details by addressing the American Peace Society, 31 Beacon street, Boston.

GENERAL CHURCH NEWS.

At the consecration in Westminster Abbey, January 25th, of the Rev. A. B. Turner to be Missionary Bishop in Corea, and of the Ven. Archdeacon Boutflower to the bishopric of Dorking, the Bishop to the Philippine Islands, the Right Rev. Dr. Brent, took part in the laying on hands and was, as a special mark of consideration, assigned the privilege of reading the Epistle, the Bishop of London being Gospeller. The Archbishop of Canterbury was celebrant, and the sermon was preached by Prebendary Westcott.

The school histories of the United States, including MacMasters', have long taught that the State of Maryland was founded by the Roman Catholics as a refuge for men and women who were persecuted in the Old World on account of their faith. This, as Dr. C. Ernest Smith, rector of St. Thomas', Washington, D. C., pointed out at the recent annual Convention of the Diocese, is absolutely untrue. Of the three hundred original settlers almost all were members of the Anglican Communion, only twenty belonging to the Roman Church including two Jesuits who had been smuggled aboard. The Jesuit priests did their best to assert their predominance, but their sole object in coming had been to secure money and lands.

A writer in Le Chretien Francais over the pseudonym "Abbe XX." describes what he conceives will happen if the separation of Church and State in France takes place under the proposed arrangement. He considers that the Roman unity will fall at once into a thousand pieces. The whole struggle will be around the churches and cathedrals as buildings. Under the suggested scheme these would be placed under the authority of seven elected members of each parish or municipality. In vast numbers of instances the existing parish *curés* who groan now under episcopal tyranny, would immediately come to an understanding with the local authorities by which they would become themselves the pastors of these churches, quite emancipated from the diocesan yoke. France would, in effect, suddenly become Congregationalist!

An important find of manuscripts is reported from Schwalbenthal. They are for the most part well preserved, and beautifully illuminated. The most interesting of the twenty-two manuscripts, which include hymns, prayers, texts and psalms in Latin, are those containing music, as they present excellent specimens of the notation of the Middle Ages, probably as early as the tenth century, as well as of that in use from the eleventh to the fourteenth.

The first and deepest need of our being is rest. St. Augustine among all his sayings has none sweeter or stronger than this: "Thou hast made us for Thyself, and our heart is restless till it rests in Thee." But there is a saying that surpasses this; it is the call of Christ to all the children of men, soft and soothing as a mother's lullaby, "Come unto me and I will rest you." It is rest first and after that all else that He holds for us. And from that living, joyful rest in Him the whole being is energized and fitted for its task, the soul can go on to serve Him to the end. It has found rest because it has ceased working in its own strength, ceased from its own will. And now God worketh in it to will and to do of His own good pleasure.—S. F. Smiley.

RUSSIAN REFUGEES AT THE SHANGHAI CONSULATE.

Ever since Port Arthur's surrender the Russian Consulate at Shanghai has been the busiest place east of Suez. Refugees stream towards it like ants in continuous lines. Outside—on the porch, in the narrow strip of garden, on the sidewalk in front—stand groups of men, women, and children, as picturesque and varied as any to be found in the bazaars of Constantinople. A cursory glance at them and one is reminded of some intelligence bureau for the employment of freaks. Inside the big office there sits at his desk a short figure with a kindly face and a full beard, a brunette Santa Claus. This is the over-worked, over-worried, underpaid Russian Consul—a man so kind-hearted and gentle that all the refugees appeal to him as to a father and quickly allow individual troubles to slip on to his burdened shoulders. Everyone talks at once with a confusing jargon of dialects and desires.

"I have no money," says a ragged-looking, broad-shouldered giant dressed in a peaked fur cap and a sheepskin overcoat, with nothing under it but a coarse shirt. High leather boots finish off his incongruous costume and, with the long coat, not only satisfy decency, but make for warmth. A chorus takes up the plaint, "I have no money," and the Russian Consulate walls echo with it all day long. As soon as immediate wants have been attended to,—'ricksha coolies told the proper destination of their helpless but cheerful passengers, bundles, bird-cages, boxes, and baskets piled on wheelbarrows,—an investigation is made into each man's claims. When you think that between four and five thousand refugees have been landed in Shanghai and every one—man, woman, and baby—has sat down in the Consulate veranda clamoring to be transshipped immediately home, whether there are any steamers in port or not, you can imagine something of the work put through in these last weeks.

"Not one refugee has neglected to call on us," said the kindly but distracted Consul the other morning when he invited me in to see his collection of applicants for help, food, lodging, bedding, transport, anything, everything,—above all, for interpreters to arbitrate between them and the Chinese coolies. Most of the crowd looked exceedingly good-natured and patient, especially the women, the better class of whom I noticed were all dressed in prehistoric fashions. They had leg-of-mutton sleeves dating from the early nineties and skirts with godets. Velvet seemed to be popular, especially when brocaded and bright in color. One woman wore a whole dress of Mazarine blue velvet, and with it boots made of a mixture of patent leather and fawn cloth, the two materials joining and separating in elaborate patterns. Such a combination strikingly illustrates Russian taste with its primitive code of guiding rules,—first, always use the most elaborate materials; second, as much of them as possible; and, third, as bright colors as the shops contain.

These better dressed people are wives of petty officers, themselves gay with bright uniforms. Oh, those Russian uniforms are things to dream of, with their early sunrise grays and pinks and soft blues. Even these non-commissioned officers, the very least and lowest of the military hierarchy, have ornamentations of long red cords and tassels, such as the British navy uses, only in gold, to designate its highest, the staff officers. They came usually, the Consul told me, to draw pay and to find out how to spend it—where to hire carriages, etc.

Russians are passionately devoted to driving, and the streets of Shanghai are now full of gaudy turn-outs belonging to refugees temporarily solvent and indulging in their love of bright colors on their harness and their nafoos (coachmen and footmen). Showy uniforms for the latter tax their powers of invention with most ludicrous results, for a Chinese dressed up in fancy liveries becomes a monkey at once. But for the grotesque appearance of cloth turbans and squirrel capes combined with pigtails, the Russian has no eye. He only feels immensely pleased with his equipage, and drives about serenely, his arm around the waist of his lady companion—a custom which seems strange enough to us, but which is universal and really necessary all over Manchuria on account of the ruts that occasionally shoot an unwary and unembraced lady on to the road.

To the non-commissioned officer and his family the poor Consul is busy enough suggesting hotels until steamers can be found to take them back to Russia. But the really poor people have to be fed and lodged, and they sit in the Consulate till some empty warehouse is found to receive them. "All are patient and peaceable," the Consul said, "except the few dock-hands, who clamor for money, money, money from morning till night, and then when some is given them after dramatic stories of dire necessity, get drunk, crazy drunk, at once on the vilest concoctions—pure chemical poisons. This leaves the poor women and babies as helpless as ever."

Some families were sitting there as I came in. All the women looked picturesque in the gypsy style, with worn faces and large eyes, often dark. On their heads they wore knitted or felt or flannel comforters—some few with a peaked hood, but all with long ends wound many times around their necks. They had dirty sheepskin circular coats, the fur either outside or in, according to the wearer's fancy. In the folds of these cloaks the babies were wrapped, too, and little was to be seen of them except the shapeless outlines of a bundle swathed in wadded Chinese clothes—the first things to hand for the destitute.

As I was leaving a commotion started up near the front door. Two wheelbarrows arrived loaded down with mattresses and pillows filled with straw. In each a long slit was left to allow of its being washed and refilled. These were counted, distributed, and started off again to their destination under escort.

The rest of the men remaining over after the mattress-guard was chosen received some money and went off to Hongkew—the Bowery of Shanghai—to dispose of their cash. Curious, I followed the party, which, with its loud voices and free gesticulation, attracted much attention. The men went at once to the cheap little Japanese curio shops which sell atrocities in porcelain and embroidery. In two minutes they were fraternizing with their quondam enemies and buying dozens of horrid vases and teacups, which, once in Russia, will easily pass for something truly Japanese captured from the enemy.

What struck me very forcibly was the ease with which Russians become friendly towards natives—Sikh policemen, Chinese coolies, and Japanese shopkeepers. No other white man seems to possess quite the same unfailing good humor or the same knack of getting on with them all without a word of any common language. Some years hence, when the war is over and the soreness of it gone, I shall be the least one to be surprised at a new distribution of allies. We are very likely to see Japanese standing with, not against, Russia, and these two dictating to the other Powers a distribution of the Far East. CHARLES LORRIMER.

CORRESPONDENCE

Advanced Legislation in Arkansas.

To the Editor of the Pacific Churchman:—

The thirty-third annual Council of the Diocese of Arkansas has just adjourned after a session of three days at Trinity Cathedral, Little Rock. In some respects it was the most important of all the sessions of this Council.

A new Constitution and code of Canons were adopted, and it is believed that Arkansas has now the most satisfactory system of ecclesiastical law that is possessed by any Southern Diocese. The feature of greatest general interest is the provision for the organization of a unique system of convocations. Under this provision, what is known as the "Arkansas Plan" for organizing and promoting the work of the Church among the four hundred thousand negroes of our "black belt" has been crystalized into law.

The Diocese is especially to be congratulated upon the fact that article II of the Constitution and section VII of the Canons which gave the plan a legal status were adopted in the Council without a dissenting voice. This article and Canon also received the approval of the colored people. One of their representatives, a Priest in the Church, appeared before the Council and in presenting his views and those of his people reiterated his entire approval of the "Arkansas Plan" and expressed the hope that in the course of time it would be adopted generally and result in the creation of a colored episcopate and missionary jurisdictions.

WM. M. BROWN,
Bishop of Arkansas.

Little Rock, Arkansas, May 29, 1905.

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is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

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All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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CALENDAR.

16. Ember Day. Fast. (Red).
17. Ember Day. Fast. (Red. White at Evensong).
18. Trinity Sunday. (White).
23. Fast. (White at Evensong).
24. St. John Baptist. (White).
25. I. Sunday after Trinity. (Green).
29. St. Peter. (Red).
30. Fast. (Green).

OFFICIAL JOURNAL.

May 23—Evening in St. Matthew's San Mateo, at Missionary meeting, Convocation of San Jose, made one of the addresses.

24—A. M., in St. Paul's, Oakland, celebrated Holy Communion at annual meeting of Woman's Auxiliary, the Rev. Dr. Starr, of St. John's, Stockton, being the preacher.—P. M., addressed in St. Paul's Guild Room, Oakland, the Woman's Auxiliary, it being the twenty-fifth year of its organization in the Diocese.—Received William Walker Anderson, M. A., as a candidate for Holy Orders.

25—Evening, in St. John's, Stockton, confirmed sixteen, and addressed them. —Sister Anna, ripe in years, after a life of faithful service, died this morning.

26—A. M., in St. John's, Stockton, instituted the Rev. Reginald Heber Starr, D. D., into the rectorship of the parish, and preached.—P. M., in St. Matthew's, Oakdale, confirmed four, with sermon and address.—Evening, in St. Paul's, Modesto, preached.

28—V. Sunday after Easter. A. M., in Calvary Church, Santa Cruz, celebrated the Holy Communion and confirmed four, with sermon and address.—P. M., in Church of St. John Baptist, Capitola, preached.—Evening, in Calvary Church, Santa Cruz, preached.

29—P. M., meeting of Directors of Seamen's Institute.

31—At Camp Meeker, acting at the request of the Bishop of Sacramento, consecrated the chapel of St. Dorothy's Rest, and celebrated the Holy Communion, Bishop Moreland being the preacher.

June 1—Ascension Day. A. M., celebrated the Holy Communion in the chapel of the Church Divinity School.—P. M., in St. Paul's, San Francisco, assisted by the Rector, the Rev. W. M. Reilly, and by the Rev. S. J. Lee, married the Rev. John Alexander O'Meara, D. D., and Miss Alice Livingston Newhall.

2—P. M., meetings of Executive Committee of Cathedral Mission and of Directors of St. Luke's Hospital.—Evening, at Seamen's Institute, in celebration of twelfth anniversary took part in; service in chapel and meeting later.

3—Evening, reception by people of St. James's Church, Sonora.

4—Sunday after Ascension. A. M., in St. James's, Sonora, catechized Sunday School, celebrated the Holy Communion and preached.—Evening in St. Michael's, Tuolumne, confirmed four, with sermon and address.

6—P. M., at Cypress Lawn Cemetery, officiated at the burial service of the late Mrs. Wheeler and also of the late Mrs. Woolworth.

7—P. M., in Berkeley, assisted by the Rev. E. L. Parsons, married Mr. Nelson Towne Shaw and Miss Julia Andruss.

8—Evening, as guest of the Canterbury Club in recognition of approaching fifteenth anniversary of my episcopate, made an address.

9—Examinations at Church Divinity School.

WILLIAM F. NICHOLS.

AUTO-CAR AND AUTO-CRAT.

The late Bishop Clark of Rhode Island is reported to have said that the Psalmist's "make them like unto a wheel" was undoubtedly written for bishops. And there are very few vehicular wheels, indeed, with which our American bishops are not considerably familiar. But a recent interesting experience of the Bishop of California seems to record a new "roll" in this line of progress even for a bishop. On a recent visitation to the Sierra foothills Mr. S. D. Freshman, manager of the Sierra Railway, who is ever most thoughtful for the clergy, kindly provided that the Bishop should be taken between the two points—Sonora and Tuolumne—on the railroad automobile, the first in use in California. This is practically an ordinary automobile with car-wheels flanged for the rails, instead of the usual wheels with rubber tires. With clear track, under the watchful care of the train despatcher, Mr. and Mrs. Freshman and a lady friend and the Bishop on a beautiful afternoon took the journey over the many windings and through the scenic hills. Everything seemed to be in keeping for a Bishop's "record run." The ozone of the mountain air, the vistas of the cañons,—quite a rarer thing than vistas of **canons,** to which the episcopal eye becomes somewhat wonted—the wild flowers,—including now and then the exquisite Mariposa

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Church men and women to give such funds to be called by their names.

Why not make yourself happy and others grateful by doing some of the good things now you are planning to have your executors do?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, Twelfth and Walnut streets, Philadelphia, Pa.

lilies,—the smooth, gliding motion on the steel, without the jar and bumps of the street, and the seat on the "bridge" with the skilled chaffeur, were all most exhilerating and memorable. And all about were "early-day" localities, familiar to the readers of Mark Twain and Bret Harte: "Jimtown," "Whisky Hill," "Table Mountain," "Old Tuolumne," and the like. One might almost expect to see "Ah Sin" himself at some station, grinning as the auto-car whizzed by. The episcopal office seldom has an experience so suggestive of the general "high feather" of an autocrat.

BISHOP'S ANNIVERSARY.

The committee charged with the duty of arranging for the proper observance of the fifteenth anniversary of the consecration of the Bishop of the Diocese would announce:

That there will be a celebration of the Holy Communion at the Cathedral Mission of the Good Samaritan on Saturday, June 24th, St. John Baptist's Day, at 10:30 A. M., the Bishop being the celebrant. It is hoped that as many of the clergy as possibly can will be present, vested, white stoles.

At the close of the service reports will be made to the Bishop by the Executive Committee of the Cathedral Mission regarding the Kip Memorial.

By the Committee on the Episcopal Residence.

And an address made in behalf of the clergy.

The committee ventures to ask that all the parishes and missions in the Diocese have a celebration on that day at an earlier hour, with special prayers for the Diocese, adapting the last prayer in the institution office by substituting the word "Diocese" for "congregation" present.

Also that all living whom the Bishop has confirmed remember him on that day and attend service if possible.

JOHN A. EMERY,
JOHN BAKEWELL,
D. O. KELLEY,
A. N. DROWN,
W. H. CROCKER,
ROBERT BRUCE.

A memorial service was held in St. John's Church, corner of Fifteenth Street and Julian Avenue, on Tuesday, June 13th, 1905, in memory of Rev. Alfred Severiano Clark, who died in St. Luke's Hospital, April 3, 1905. The Bishop of the Diocese was the celebrant, and Rev. L. C. Sanford preached the memorial sermon.

MARRIED.

Shaw-Andruss. At the residence of the bride's parents in Berkeley, Wednesday, June 7th, 1905, by the Rt. Rev. William Ford Nichols, D. D., assisted by the Rev. Edward Lambe Parsons, Julia, daughter of George H. Andruss, to Nelson Towne Shaw, of San Francisco.

A Priest of varied experience both in city and country desires a change of station by September 1st. Reason, altitude. Address Priest, care Pacific Churchman.

PERSONALS.

On June 8 the House of Bishops in special session in the Church Missions House, New York, elected the Rev. Frederick Foote Johnson to be Coadjutor to the Rt. Rev. Dr. Hare, Missionary Bishop of South Dakota. Mr. Johnson is at present in Western Massachusetts where he has recently been instrumental in drawing a Congregational congregation into union with the Church. He will be remembered in California as the sometime Rector at Redlands.

The Seattle Churchman notes that the Bishop of New York is expected on the Pacific Coast in September.

The Rector of Christ Church, Alameda, is now living in the new rectory at 1718 Alameda Avenue.

Miss Elizabeth M. Dorsey, Deaconess, has been obliged through ill health to give up her work for a time. She has gone to her home in Sonora for a much-needed rest. Letters from her are very cheerful and hopeful, and there seems every prospect that she will in due time be back in her exceedingly useful work in San Francisco.

The address of the Rev. George T. Dowling, D. D., and of the Rev. C. W. Naumann, some time clergy of Christ Church, Los Angeles, is now 17 Fifth Avenue, New York.

The Rev. J. W. Driggs, M. D., Missionary to Point Hope, made an address in Trinity Guild Room, Seattle, on May 30. Dr. Driggs is on his way to Alaska.

The Rev. Charles A. Eaton of the Diocese of Southern Ohio, is in temporary charge of the Missions at Tuolumne and Sonora.

We are very glad to correct an error into which we fell some months ago in regard to the Rev. J. H. Haughton, D. D., of Denver. He has not gone over to Christian Science, and has no dream of doing anything of the kind.

It has been currently reported that the Rev. Edward L. Parsons, Rector of St. Mark's Church, Berkeley, has received a call to the chaplaincy of Columbia University. There was an exactness of detail about the matter, the largeness of the salary and the provision of the house being almost specifically stated, so that there seemed reason to fear it might be true. When we added the glamour of all that New York and Columbia stood for, both ecclesiastically and educationally, and then remembered the power of the associations of the boyhood's home—there seemed strong reason to fear the combination might be too strong to resist. We are, however, informed on the very best authority that the danger is overpast, and the Rector of St. Mark's has decided not to leave California. We wish to extend out congratulation to the parish, to the Diocese, and may we add to the reverend gentleman himself. M. D. W.

The Rev. H. H. Powell, Ph. D., Rector of the Church of the Holy Saviour, Santa Clara, and Professor of Hebrew in the Church Divinity School at San Mateo, has accepted an invitation to become the Assistant to the Rector of the Church of St. Matthew, San Mateo, and will begin work there in September on his return from his vacation.

The Rev. Harry Charles Robinson, of Grace Church, Chicago, has accepted an appointment as assistant priest in Trinity Church, Seattle.

The next issue of this paper will contain the full announcement of a premium of a good reliable fountain pen to be given with subscriptions.

New subscribers can obtain the Spirit of Missions and the Pacific Churchman for $2.50. We are also authorized to receive new subscriptions to the Churchman (of New York) and the Pacific Churchman for $3.

DIOCESAN NEWS.

Haywards. — Trinity Mission. — Rev. Hamilton Lee, in charge.—Lone Tree Cemetery at Haywards was thronged on Memorial Day and the visitors all listened with the deepest interest and pleasure to an address delivered by the Rev. Hamilton Lee. Dwelling at its conclusion on Courage and Unselfishness as two great duties inculcated by the day, Mr. Lee said:

"Following close upon courage, comes unselfishness, twin brother in a common cause. Of this, too, does Memorial Day speak—speak as only a day can speak which tells of self-denial and of sacrifice—of yielding up for others whatever the heart holds dear. 'Oh, sacred shades of the silent dead, we feel your presence now! We hear the shot of Sumter that wakened all the land; we see you coming down from the mountains, and up from the plains, and marching away to battle, leaving behind, alas! forever, faithful wife, loving children, venerable father, and aged mother, we see you by the campfires dimly burning; we see you in the cannon smoke and hurricane of war; we hear the command to charge which you obey, oh! how bravely; we see you wounded and bleeding; we see you in hospitals racked with fever and pain; we see you captured and hurried away; we see you wasting in awful dungeons and languishing in prison pens; we see you encountering death in gaunt and hideous form; we see you, I say, die. Die for what? Die for whom? Die for Union and for Liberty! Die for us and for generations yet to be.' O unselfishness! divine unselfishness! How shall we match it, in our own day, when coming to us in a form like this? It is truly little that we can do, and, yet, let us do what we can. With vivid memories of a noble past to inspire us, with high hopes of a brilliant future to encourage us, and with present duty to urge us on, let us give, and let us give freely, what our country and what duty demand. Let us strive, and strive unselfishly, to promote the public good. So shall duty, crowned with effort, rise triumphant over pain. So shall the littleness and the cowardice of greed shrink back abashed when confronted with the beauty and the majesty of a divine unselfishness."

Oakland. — St. Paul's Church. — Rev. C. T. Walkley, Rector.—We take the following from St. Paul's Record:

The most prosperous of our institutions is the Sunday-school. We have closed up the year's work with enthusiasm and a general interest that is very gratifying.

To the clergy it is especially satisfactory. First it fulfilled the promise made last

September that we were to have an interesting school for work. We have no play school. Our children are taught definite facts and their meaning. The system has as ruling ideas thoroughness and fairness. The system provides for the monthly written review. On the last Sunday of the month we use our pads and pencils and have by that means established a splendid review.

We have, secondly, to congratulate ourselves on the corps of teachers. We are happy in having more men as teachers. The presence of the men has a strong influence on the boys and holds them in the school.

A most encouraging feature is the interest of the parents. Our system puts the responsibility where it belongs, on the parents, and it is a pleasure to acknowledge that much teaching is being done in the homes of our children.

San Mateo.—St. Matthew's School.—Rev. W. A. Brewer, Rector.—The year was completed at St. Matthew's School, San Mateo, on Tuesday, May 23d, when the diplomas were awarded and the prizes and honors for the year were announced. The graduates were Henry William Boone, Jr., of Shanghai, China; David Greenleaf Martin, of South San Francisco, and James Deacon Taggart, of Santa Barbara. The attendance at St. Matthew's this year has shown a substantial increase over that of the year previous and the prospects for the new term are most promising.

W. A. B.

San Francisco.—Cathedral Mission of the Good Samaritan.—Rev. J. P. Turner, in charge.—Beginning with Whitsunday a monthly musical festival service will be rendered by the choir, which is very rapidly improving. A departure from the routine of school life has been made in the interest of the young lads at the Jefferson Primary School on Tehama Street. A fine large room has been fitted with twenty work benches, and there will be regular classes in training each day.

San Francisco—Cathedral Mission of the Good Samaritan.—Rev. J. P. Turner, in charge.—The eleventh anniversary of the founding of the Cathedral Mission of the Good Samaritan was held on Whitsunday. Many of those interested in the progress of the work were present. The mission was founded by Bishop Nichols during the earlier days of his episcopate and was for some years in charge of Rev. William Ingraham Kip, grandson of the first Bishop of California.

Rev. J. P. Turner has been the priest in charge since Mr. Kip's death. The services consisted of a celebration of the Holy Communion, an address on the work of the past year by Mr. Turner and a sermon by the Bishop. The music was by the vested choir of men and boys, who are trained under the direction of W. H. Holt of Grace Church. The Bishop began his sermon by calling attention to the fact that by a strange coincidence Whitsunday and St. Barnabas Day fell on the same date, an event occurring only four times in two centuries, and of especial interest, as St. Barnabas is said to have been converted to the Christian faith on the Feast of Pentecost, when the Holy Ghost descended, or the first Whitsunday. The Bishop said, further, that this state of being filled with the Holy Ghost, which made a saint of Barnabas, was shown in the present day by the results, both spiritual and material, produced by the good characters of Christians. As the apostles were poor and had nothing, and much came to them, so had much come from nothing to the Mission. He referred to the days, which, he said, he liked to remember, when he, Dr. Foute and Major Hooper tramped the streets south of Market searching for a place to establish the Mission, with not a dollar to begin it with. Since then the present building has been erected, and since enlarged and improved, much charitable work has gone on and there is an endowment fund of nearly $7,000. Mrs. Hooper gave $3,000 as a memorial to her husband, the late Major Hooper, and nearly $4,000 came as a bequest. In conclusion he expressed a hope that a revival spirit, such as is being manifested in many parts of the world, might be felt by the workers there and by the members of the congregation.

Stockton. — St. John's Church. — Rev. Reginald Heber Starr, D. D., Rector.—On Thursday evening, May 25th, the Bishop of California confirmed 16 persons presented by the Rector. On Friday, the 26th, the Bishop instituted the Rev. Dr. Starr to the Rectorship of the Parish. At this service the Rev. Dr. Starr was the celebrant and the Bishop preached the sermon, a large congregation and a good choir being in attendance. In the afternoon, before leaving for Oakdale, the Bishop was taken by Mr. and Mrs. J. H. Hough with Dr. Starr to see the new and fully-equipped Emergency Hospital that has recently been given to the City of Stockton by Mrs. Hough.

FEDERATE SUMMER SCHOOL OF THEOLOGY.

One of the principal speakers at the Federate Summer School of Theology, to be held in Berkeley from July 4th to August 4th, is Henry Churchill King, President and Professor of Systematic Theology of Oberlin College. President King is thoroughly a modern man, there is not a musty cell in his brain. When he speaks or writes it is to the needs of the present time. He is a constructive religious thinker.

His six lectures on "The Seeming Unreality of the Spiritual Life" will not only reach the core of this difficult matter, but will prove to all who hear them a great moral and spiritual stimulus.

President King will need no introduction to those who have read his works such as "Reconstruction in Theology," "Theology and the Social Consciousness," "Personal and Ideal Elements in Education," etc.

The Secretary of the Federate Summer School movement is George T. Tolson, Box 109, Berkeley, who will be glad to furnish any information regarding the school.

Great as has been the amount of labor expended on the various Bibles of the world, the palm for execution must be given to the Kutho-daw, which is a Buddhist monument near Mandalay, in Burmah. It consists of about 700 temples, each containing a slab of white marble, on which the whole of this Buddhist Bible, containing more than 8,000,000 lected.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

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The Diocesan Meeting will be omitted in July.

Annual Conference, Diocesan Officers.—At the Annual Conference in Diocesan House, May 22d, sixteen Branches were represented.

Miss Emery's Annual Letter was read and considered. A discussion on the matter of representation at the Triennial resulted in a unanimous vote for restricted representation.

The condition of the various funds was reported, and in view of the neglect to remember Altar and Lent Fund the Secretary was instructed to send reminders in advance of the days of payment.

Miss Hill reported 40 members of the Berkeley Branch already on her list as givers to the United Offering by the Birthday plan. Mrs. Sherman reported success in encouraging women to use methods that most appealed to them and had received in St. Paul's, Oakland, pledges of Birthday gifts, memorial gifts, yearly gifts and gifts through mite chests.

It was decided to advocate the Birthday plan, but to let each branch pursue any method approved by it.

The desire to make the Bishop's Auxiliary Fund in the Diocese what the United Offering is in the National Church proved an invitation to bring the Bishop into the meeting. He kindly came and gave his counsel, telling how he appreciated its help and suggesting that a better name be found for it to shortly express its purpose as the Bishop's Fund for the support of women workers in the Diocese.

The Alaska shipment and other details of the year end work were reported.

The Auxiliary insures the life of a married foreign Missionary. Eleven dollars is lacking on the annual payment for 1905. If any branch or any member has a dollar of missionary money unappropriated in hand it may be sent at once to the Treasurer that this small cash may be made up.

St. Luke's Branch, San Francisco, reports the election of the following officers at the annual meeting held in May, when the resignation of the incumbents was accepted in pursuance of the new rule of rotation in the parish organizations: President, Mrs. A. F. Tracy; Treasurer, Mrs. B. S. Wilkins. By Mrs. Tracy's appointment Miss Mary C. Heath accepts the office of Secretary.

Twenty-fifth Annual Meeting, St. Paul's Church, Oakland, May 24th.—At 11 a. m. the Holy Communion was celebrated by the Bishop assisted by the Rector, Rev. Chas. T. Walkley, the sermon was preached by the Rev. Dr. Starr, Rector of St. John's Church, Stockton, from II Corinthians 6th chapter and part of the 6th and 7th verses: "By the Holy Ghost. By the power of God," which text he recom-

mended to the Woman's Auxiliary as a motto.

After the service a delightful luncheon was served in the Sunday-school room by the ladies of St. Paul's, and a social time enjoyed until 2 o'clock when the afternoon session was called to order, and opened with the singing of "O Sion Haste." Mrs. Newlands, though present, was not well enough to preside and her place was taken by Mrs. Sherman.

Roll call showed representatives of 24 branches present.

After reading a letter from Bishop Rowe, Mrs. Lawver presented her annual report in which she included a retrospect of the twenty-five years of the existence of the California Branch.

A resolution was passed of affectionate remembrance to Mrs. Clark and Miss Maynard, first Treasurer and first Secretary, and regret that they could not be present.

The Treasurer read her annual report.

Mrs. Sherman spoke on the United Offering, and the "Birthday plan" that has been adopted. She suggested different ways of collecting and urged the appointment in each parish of a special officer for this purpose. Mrs. Kelley made the report of the Missions Class for Mrs. Mathis who was kept away by illness, and Mrs. Lawver the report of the Junior Department, Miss Stocker also being absent.

Miss Coppee reported the Junior working branches, 14 in number. Mrs. Nichols gave the report of the Babies Branch, which was the best she has had yet, and Mrs. Stoney that of the Church Periodical Club.

The Bishop then spoke, congratulating the Auxiliary on its 25th anniversary, which he called the silver anniversary of its wedding to the Church in this Diocese. He went on to speak of the Bishop's Auxiliary Fund, and the good it had enabled him to do in keeping women workers in the Diocese. He also spoke of the need of young women in the Auxiliary to take the places of the older members as they pass away, and urged every woman present to take it upon herself to ask others to join. Resolutions of thanks were passed to Dr. Starr for his sermon in the morning and to St. Paul's Parish for its hospitality.

Hymn 672, "Blest Be The Tie That Binds," was sung, after which Deaconess Drant told most interestingly of the work she had been doing in Honolulu.

Mrs. Lawver spoke of "Our Own Missionary," and Deaconess Dorsey of the Training School for Deaconesses it is hoped to open here in September, what kind of women were wanted, and the kind not wanted.

The Benediction was pronounced and the meeting adjourned.

K. W. STONEY,
Recording Secretary.

The regular Quarterly Meeting of the Marin County Branches held in San Anselmo Chapel, Ross, was of more than ordinary interest. The Rev. Mr. Gallwey in his forceful and interesting manner told us of the scope, work and need of the Juvenile Court, of the Salt Lake Conference and then came back to the ever-present and always pressing topic of the Apportionment Plan for Diocesan Missions. After this came a most inspiring address from Deaconess Drant, lately come from Honolulu. She told of her work there, how it had been supported and how it had grown until she had been compelled, with great reluctance, to give it up and return to the climate of the States. She then told of her plans for work in San Francisco, which we most earnestly hope may be carried out. As one remarked after the meeting, "It would be a crime to allow her to leave San Francisco."

Mrs. H. C. Campbell, of Sausalito, President of the organization of Marin County branches presided over the meeting and the devotions were conducted by the Rev. Mardon D. Wilson, Priest in charge of the chapel. Following the meeting was a half hour of social intercourse under the trees of the churchyard, with the accompaniment of light refreshments.

He who ceases to kneel before the Divine Wisdom soon talks superciliously of the human, and ends with the worship of his own.—Martineau.

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CHURCH EXTENSION FUND.

Amounts Received for the Year to June 12, 1905.

	Apportionm't.	Rec'd.
San Francisco—		
Trinity	$1,404 00	$702 00
Grace	939 00	507 05
St. John's	283 50	107 03
Advent	135 00	
St. Luke's	1,201 00	414 97
St. Peter's	81 00	76 45
St. Paul's	379 00	57 29
St. Stephen's	283 50	73 36
St. Mary's	27 00	22 95
Good Samaritan	64 50	48 01
St. James'	54 00	23 85
Holy Innocents	64 00	39 53
Oakland—		
St. John's	236 00	
Advent	319 00	
St. Paul's	664 00	234 99
St. Andrew's	54 00	
Trinity	251 00	128 70
Alameda—Christ	351 00	10 35
Berkeley—St. Mark's	534 00	274 10
Belvedere—St. Stephen's	25 00	
Centerville—St. James'	13 50	7 45
Corte Madera—		
Holy Innocents	13 00	26 85
Haywards—Trinity	27 00	5 85
Livermore—Grace	17 00	8 30
Lorin—St. Matthew's	9 00	5 43
Martinez—Grace	23 00	12 00
Mill Val.—Our Saviour	47 00	35 40
Niles—Trinity	9 00	3 25
Pt. Richmond—Trinity	14 00	2 97
San Rafael—St. Paul's	191 00	8 90
Sausalito—Christ	102 50	25 65
Gilroy—St. Stephen's	25 00	6 15
Hollister—St. Luke's	19 00	5 10
Jolon—St. Luke's	4 00	
King City—St. Mark's	7 00	3 00
Los Gatos—St. Luke's	31 00	13 55
Menlo Park—Trinity	126 00	68 84
Monterey—St. James'	9 50	8 00
Pac. Grove—St. Mary's	46 00	32 15
Palo Alto—All Saints'	112 00	25 00
Paso Robles—St. James'	14 00	
Redwood—St. Peter's	13 50	
Salinas—St. Paul's	71 50	37 60
San Jose—Christ	24 00	7 20
Trinity	341 00	229 75
S. L. Obispo—St. Steph.	27 00	8 40
S. Mateo—St. Matthew's	445 00	113 60
" School.	17 00	8 50
S. Miguel—St. John's	4 00	
S. Clara—Holy Saviour	49 00	9 00
S. Cruz—Calvary	111 00	50 80
Watsonville—All Saints'	39 50	25 75
Bakersfield—St. Paul's	84 00	5 00
Fowler—St. Michael's	16 00	11 25
Fresno—St. James'	122 00	
Hanford—The Saviour	88 50	8 75
Madera—Trinity	11 00	17 65
Merced—St. Luke's	11 00	
Modesto—St. Paul's	19 00	5 95
Oakdale—St. Mathias'	6 00	3 80
Selma—St. Luke's	13 50	4 85
Sonora—St. James'	13 50	15 00
Stockton—St. John's	336 00	18 98
Tulare—St. John's	9 50	2 85
Tuolumne—St. Michael's	12 00	4 05
Visalia—St. Paul's	19 50	12 00
Sundry places not in apportionment		66 91

SUMMARY OF RECEIPTS.

Con. San Francisco	$2,929 19	
Con. San Jose	673 24	
Con. San Joaquin	163 03	
Other sources	63 60	
		$3,729 06
Disbursements		2,837 25

CONSECRATION OF CHAPEL AT ST. DOROTHY'S REST.

It would be difficult to imagine auspices more favorable than were realized on May 31st, when a party of about sixty-five boarded a special train at Sausalito for Camp Meeker to attend the service of consecration of the Chapel of St. Dorothy's Rest. The journey was ideal and careful provision had been made for the comfort of everyone in the party. Arriving at Camp Meeker station the party was met by Mr. Meeker, to whose generosity so many of the gifts and comforts of St. Dorothy's Rest are due. Carriages conveyed the visitors up the steep hill and as the old-fashioned lych-gate, at the entrance to the grounds, came in view, one began to realize the peculiar appropriateness of the name—St. Dorothy's Rest. Like a large nest in the side of the mountain, sheltered by huge pine trees murmuring their tuneful lullabys, the open gate seemed to say "Come unto me all ye that are weary and heavy laden, and I will give you rest." Once within the gate the little chapel, beautiful in its simplicity, was seen. Within its walls we stand in the midst of loving memorials. Every article of furnishing was given by some friend. The building itself and the land on which it stands, came through the generosity of Mrs. George W. Gibbs and Mr. M. C. Meeker, respectively. The art glass was given by Mrs. Whitelaw Reid. The altar desk was a memorial to the mother of Mrs. J. O. Lincoln from her family, and the handsome brass lectern, a memorial to Mr. and Mrs. De Turberville from their children. The altar cross given by Mrs. D. F. Walker and the massive bishop's chair from Mr. D. F. Walker were memorials to their son Ralph. The carving on the sanctuary chairs and woodwork was the handiwork of Miss Grace Clark. The children of the Maria Kip Orphanage presented the beautiful silver Communion service, while the altar linen came as a gift from the Golden Circle of the King's Daughters, and the altar vases from the students of the Divinity School at San Mateo. Thus the chapel was a fitting crown to the memorial of Prof. and Mrs. Lincoln to their Saint Dorothy. The following bishops and clergy were present and took part in the service of consecration: The Rt. Revs. W. H. Moreland and W. F. Nichols, D. D., the Revs. E. L. Parsons, Berkeley; J. O. Lincoln, Divinity School, San Mateo; L. C. Sanford, St. John's, San Francisco; N. B. W. Gallwey, San Mateo. After Morning Prayer the deed of gift was read by Rev. E. L. Parsons, chairman of the Board of Trustees, and the building accepted by Bishop Moreland within whose missionary jurisdiction the "Rest" is located. The request for consecration was read by Rev. J. O. Lincoln and the service and prayer of consecration were read by Bishop Nichols at Bishop Moreland's request. Bishop Moreland preached from Exodus II: 9 "And Pharaoh's daughter said, Take this child away and nurse it for me." It touched feelingly upon child-life—especially the child in whose memory the "Rest" became a fact. Following the consecration the Sacrament of the Holy Communion was administered, with Bishop Nichols as celebrant, Bishop Moreland as Gospeller, and Rev. E. L. Parsons as Epistoler. At the conclusion of the service, the guests were invited to the main building where a bounteous luncheon was served on the veranda, which overlooks the beautiful valley. The post-prandial feast of oratory was started by the chairman of the Board of Trustees, Rev. E. L. Parsons, who in most cordial and appropriate words welcomed the guests and paid fitting tribute to Professor and Mrs. Lincoln and Miss De Turberville. Bishop Nichols was then called upon, and spoke as only he can speak—in his own unique way that makes every one feel good and happy. His tribute to the promoters of the "Rest" was most appropriate. Professor and Mrs. Lincoln followed, vieing with each other in giving credit to everyone else but themselves for all that the Rest stood for to so many weary and sick little ones, and for the success of the day which was then drawing to a close.

CHAPEL OF ST. DOROTHY'S REST.

FRIENDS OF "THE REST."

FAMILY PAGE

MOTHER MARTHA'S FAITH.

The children were certainly lost. Even brave little Martha, with all the dignity of her nine years, was finally obliged to acknowledge that she did n't know in which direction their home lay.

"We 's turned upside down, is n't we, Marfie?" lisped Baby Bell, "and I 's tired, I is!"

"Never mind, little sister; we 'll soon be home again."

"But you said you did n't know which way to go!" piped up Billy Boy.

"Well! let us try this way," said Martha in desperation. "I do n't see how we lost the trail."

"I know," said Billy Boy. "Do n't you 'member how we chased those jackrabbits 'way into the woods?"

"'Es, and then we saw these bufully f'owers and walked and walked so velly far," sighed Baby Bell.

"Oh, dear!" said Martha; "I wish those jackrabbits had stayed at home!"

"Wish I had, too," grumbled Billy Boy. "I 'm tired and hungry."

"Me, too!" said Baby Bell.

Meanwhile the children were trudging wearily on, and as the shadows grew deeper in the silent forest brave little Martha kept up a cheerful chatter, that the little ones might not feel frightened.

"Is we most home, Marfie? I 's velly tired"—and Baby Bell dragged heavily on, holding to her sister's skirts. "'Cos if we is n't most home, I fink I 'll say my p'ayers and lie down yight under this tree."

"Oh, no! Baby mus n't go to sleep, because sister could n't carry her. But we can all say our prayers and ask God to show us the way home."

"All yight!" responded the little ones.

So the bewildered children knelt down with clasped hands under the shadow of the grim old trees, and after a short pause Martha said: "Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy defend us from all perils and dangers of this night, for Jesus' sake."

"Amen!" chorused the children.

A moment's pause, then Billy Boy began:

"Jesus, tender Shepherd, hear me!
Bless Thy little lambs to-night:
Through the darkness be Thou near us;
Keep us safe till morning light."

And all the children said "Amen!"

"Now, little sister," said Martha.

"Oh, dee! I so s'eepy I can 't fink of anyfing."

"Try, little sister," urged Martha.

"All yight! B'ess de Lord, oh my shole! I want to go yight home to my muzzer, I do! Amen."

"Amen!" echoed the elder children.

Rising from their knees, Martha said, "Now God will surely show us the way home! See! Billy Boy will carry the flowers and sister will carry Baby Bell a little way, only Baby Bell must keep wide awake and help to find the way.

"All yight!"—and the plump little arms were clasped lovingly about Martha's neck.

After walking awhile Martha suddenly stopped. "Listen! What is that?"

"A tow bell!" cried the baby.

"A horsie neighing!" cried the boy.

"And a man's voice!" cried Martha.

"Goody, goody!" said the boy; "we must be most home!"

"Doody, doody! we 's most home!" gurgled the drowsy baby.

"Now, where is the cow and the horse and the man?" asked Martha.

"Over there!" cried the children, pointing in the same direction.

"I think so, too. Now we must hurry up and find them," said Martha, as she gladly deposited her precious burden on the ground. "Let us take hold of hands and see how soon we can reach them."

Laughing merrily, the trio ran in the direction of the sounds, and soon came to a ranch on the edge of the forest.

"Well, if here aint some fairies coming out of the woods," exclaimed a genial voice.

"Oh, no, Mr. Rockwell; we are not fairies, but just hungry and tired children, who lost their way this afternoon."

"Well, well, well! if it is n't little Mother Martha and her babies! Come right into the house and let mother give you some bread and milk while I hitch up a team to take you home to your ma—you pore little lost lambs!"

"Marfie," whispered Billy Boy as they rode home in the deepening twilight, "do you s'pose God made that cow ring her bell so loud and the horsie neigh so many times just so we might find our way out of the woods?"

"I am sure He did, Billy Boy!"

After a warm bath and a good supper the little ones were soon asleep, none the worse for their wanderings. But the motherly little Martha never forgot that anxious afternoon in the forest and the immediate answer to their childish prayer.

Just to leave in His dear hand,
Little things,
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing.
This is all, and yet the way
Marked by Him who loves thee best;
Secret of a happy day,
Secret of His promised rest.

—Francis Ridley Havergal.

It is a tremendous moment when first one is called upon to join the great army of those who suffer. The vast world of love and pain opens suddenly to admit us one by one within its fortress. Since Christ, this world of pain is no accident untoward and sinister, but a lawful department of life, with experiences, interests, adventures, hopes, delights, secrets of its own. These are all thrown open to us as we pass within the gates—things we could never learn or know or see, so long as we were well. God help you to walk through this world now opened to you as through a kingdom regal, royal and wide and glorious.—Canon Scott-Holland.

Nay, do not wrong Him by thy heavy thoughts
But love His love;
Do thou full justice to His tenderness,
His mercy prove;
Take Him for what He is; oh, take Him all,
And look above.

—Horatius Bonar.

GOOD POINTS FOR CHURCHES.

These gems of truth are taken from an address by a doctor of divinity to a congregation at an installation, but there is some wholesome counsel in them to churches generally:

New brooms sweep clean, and the noisiest welcome is not the most continuous cheer.

One man cannot keep both sides of a contract.

A thoughtful usher is a means of grace.

Repair all roads that lead to the church.

Perfection is never in the pulpit, and it is seldom in the pews.

The congregation is often tried with the minister. The minister is often tried with the congregation. And these two are equal.

Harvest comes not every two months. Church work is slow, but that is no reason for sloth.

If Aaron and Hur are not on the church roll, you may as well burn the books.

Hear with both your ears. Hear with your own ears.

The benediction is not an official order for overcoats.

Drink water out of thine own cistern, and eat that which thine own larder provideth.

As a bird that wandereth from her nest, so is he that tasteth at all the pulpits.

Far-off fields look green, and the other church hath also its disappointments. He who belongeth to all the churches is of no use to any of them. Free lances never win battles.—The Parish Visitor.

LITERATURE OF THE DAY

Some Thoughts on Inspiration: J. A. Robinson, Dean of Westminster. (Longman's, New York, 50 cents.)

We had read this book some little time before this copy reached us, and it seemed an eminently fair, judicious, and thoroughly devout statement of this burning question. But a devout churchman expressed his belief that it was a deliberate attempt to upset the Bible. This was absurd, of course; only a few can be found in these days who accept plenary inspiration, and the teachings of unenlightened generations. It is so largely forgotten in these days that what seems novel, and, consequently, erroneous, teaching about the Bible, is in reality the honest attempt to prune away excrescences generated in a past of imperfect knowledge.

The lectures are intended to meet the difficulties of two very distinct classes: On the one hand the scientific inquirer, on the other the undoubting reader of the Bible, drawing from it the essence of spiritual life, not in the least given to doubts, but perplexed by questions and difficulties forced upon him from without. There are only about sixty pages in the book, and we do not say that the Dean has packed into them a complete answer to the cruxes of the time. But there is the ripe learning of one of the best critical scholars of the day, and the reverence of one whose faith is the strength and the guide of his life. It would be well if the timid souls would take home the confident words of such a man as this: "Brethren, we have not lost our faith. We move fearlessly towards the growing light of a larger day, confident that the Bible will always prove its own inherent power; that its further study will reveal its deeper truths; that as the human element in its composition is more clearly ascertained its divine element will be more intelligibly recognized; remembering always that it claims an authority over the human spirit such as no other book can claim, and that by our use of it, or our neglect of it, we shall be judged in the day when God calls us to account."

Without any hesitation we commend these few pages of this book to the careful study of every one who is really interested in the Bible. But it will not be of any use to the chapter and verse reader who neither marks nor learns, and makes no sort of effort to inwardly digest. H. H.

Manual of Elocution and Expression: Rev. F. A. Tenney. (Dutton & Co., New York, $1.50 net.)

The contents of this work prove the author's claim to be heard, and in addition, the fact that he is instructor in elocution at the General Theological Seminary and the Berkeley Divinity School certainly backs up his claim to be heard on this matter. Of course, a very great deal must be lost in the absence of the living instructor, but very much may be gained from the minute, plain, common-sense directions in this book if strictly followed out. There is a lucid account of the organs which unitedly produce the voice; a series of exercises for developing and strengthening them, so that the voice may be used to the best advantage, and without that strain which leads to a weakening of it, if not to something worse. We can not with a whole heart accept the author's guidance in the reading of the various offices of the Prayer Book. There are many useful hints, many wise counsels, but if a man's devotional, reverent spirit will not guide him through the Burial Office, for instance, we are pretty sure that no amount of instruction will. However, this is a mere matter of opinion, and the book is so wise as a whole—so likely to be extremely useful—that we hardly care to record any dissent. There is need enough of such a book—unfortunately—but those for whom it is intended "must be caught young." For in this regard, especially, the old dog is practically unable to learn new tricks. H. H.

David Grieve: Mrs. Humphrey Ward. (The Macmillan Company, New York, 25 cents.)

It is really amazing how a book like this, type and paper both good, can be produced for the money. At this late day it would be absurdly superfluous to indulge one's self in much criticism of this work. But whatever opinion one may have of the book as a whole, there can be no manner of doubt as to the power of felicitous description Mrs. Ward possesses, and the living force of most of her characters. The very first chapter is proof enough of this position. Nor does she ever lapse into the discursive sloppiness most of the women writers of the day delight to wallow in. And there is a preface to this edition which is a joy to read. It is some twelve years old, but age has by no means withered its force, or evacuated it of interest. It is a sort of apologia, but more of a turning of the tables on her critics—her religious critics, in particular—and it clearly reveals how much fun she got out of their onslaughts. As to her views, philosophical and religious, one can only say that "viewy" seems the only fitting label for them. And anyway nearly "all the good words have been used up" on them. H. H.

The Spirit of the Service is another of Macmillan's twenty-five cent paper novels, and a very cheery, brightly written, wholesome story it is; just the thing for the perfection of a summer's day and its lazy hours. There is very lively, sparkling conversation, not much of a plot, but that does n't matter, unless the interference of a New York politician with naval affairs may be regarded as a plot. There is something of the Spanish war; some very fine types of naval officers, and a very few women, who are all charming. And—thanks be—everybody lives happily ever after. H. H.

The Macmillan Company of New York have sent us copies of the **Sloan Primary Readers,** first and second series, price 20 cents and 25 cents. Well bound, good paper, colored and other pictures, they are about the most seductive-looking school books we have ever come across. We do not profess any ability to judge this sort of thing, but the teaching seems to be based on common-sense principles. H. H.

THE MAGAZINES.

McClure's for June has some very noticeable things, chiefly a paper on Typhiod, and another on How Commercialism is Transforming the College Athlete into a Mere Sordid Professional. The subjects are rather far apart, but both utter a warning that calls for attention. The stories are more of the amusing kind, and two or three of them are very amusing——The serial story in the **Atlantic Monthly** is a long way ahead of the like provender in the other monthlies. There is a freshness and grace of style about it rather rare in these jaded days. Just now when such a stir is made about Rockefeller and his soiled millions, an article by a New York lawyer, G. W. Alger, fits that topic of the time very neatly. Agnes Repplier has a very amusing episode of her experiences at a convent school, and there is no lack of other and very good wares.——**Scribner's** for June contains some very good fiction, and among the other papers one is especially delightful—A Day Among the Quantock Hills, by H. Van Dyke—the story of how he and his daughter went off for a day by themselves and what a glorious time they had, and how they visited Nether Stowey, where Coleridge spent the first days of his married life. The Everetts in England, 1841-1845, is another good paper, and so is one on Crete.——**The Craftsman** opens with a good article on Jacob A. Riis; one is never tired of hearing more about him and his doings. There is a very good likeness of him, and also of Lafarge, with illustrations of his latest work. Monograms, Cabinet Work at Home, with plans and details, the Art of Embroidery, Treatment of Interiors, and so on, make up a very good number.——The April number of **Records of the Past** has an illustrated article on that now much-discussed potentate of the very dawn of time, Hammurabi, and the stele on which is engraven his famous code. The May number tells in detail the story of the recent great discoveries in Egypt, and it also is illustrated. This magazine seems to be but little known, but it always contains matter of deep interest to those whose minds are interested in the recovery of the past. H. H.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . ✣ "The New Book Store" 23 Grant Avenue ✣

AN OUT-OF-DOOR NUMBER.

It is now sixteen years since **The Outlook** began its annual practice of publishing about the first of June a special illustrated number having to do with out-of-door life, vacation experiences, and recreation generally. As usual, the Recreation Number for this year contains a large variety of articles and several scores of pictures. **The Outlook's** "Spectator" shows with a dozen or more illustrations what may be done in the way of travel and fun in an automobile in a very brief time. M. Charles Wagner, the author of "The Simple Life," writes about "A Quiet Corner"—namely, the Isle of Oleron, where he is wont to spend restful days in summer. Mr. Harold J. Howland, as a contrast to summer vacations, relates his adventures in "A Winter Tramp in the North Woods," which included the first crossing in winter and on snowshoes of the Indian Pass in the Adirondacks, while his companion, Mr. Arthur Hewitt, furnishes some truly remarkable photographs. Mr. John Muir, the famous naturalist and author, writes with charm and eloquence of "Yosemite's Storms and Floods," and some interesting and entertaining personal impressions of Mr. Muir are given by Mr. R. U. Johnson. Bishop Brent of the Philippines tells of "A Strenuous Vacation" which he took in the wilds of that far-off country. The pleasures and odd happenings of a family camping vacation are related, under the title "On a Connecticut Stillwater," by Elizabeth Woodbridge, for whose narrative Mr. Thomas Fogarty furnishes several clever drawings. There are four or five other illustrated features.

LITERARY NOTE.

Thomas Whittaker has in preparation the full official report of the recent Church Congress. The edition will be limited according to the number of advance subscribers.

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Jennie Day Haines has made a compilation of happily selected, optimistic quotations of prose and verse, conceived to cheer each Blue Monday of the year. Paul Elder and Company of San Francisco are to publish the volume under the title **Blue Monday Book.** They promise a beautiful little volume to be printed on Japanese antique paper, the typographic scheme to be designed and executed by Harry Nash. The book is to be set in hand-spaced Cheltenham Old Style, bordered with a chaste design executed with brass rules.

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